M1635
Restricted
Firefly House, 7th tape, first series (7 tapes)
Tuesday July 29, 1969

Mr. Nyland: Usually I spend Tuesday in thinking about this evening. That is, today I tried to collect certain thoughts or ideas of what I thought might be important for us. This is the sixth time? [Someone: Seventh. Someone else: I think it is.] If this is the sixth, next week will be seven. Then we will skip one week, and then we'll resume.

It was a little difficult for me today because I spent most of my time in a car. My car is a good... a good place—if you're not too much occupied by the road. You remember, when Gurdjieff did a great deal of his thinking between Paris and Fontainebleau. And it is simply that the mind is occupied with a very little amount of energy that has to be sent to driving a car; and in, in using that energy for that purpose, the mind becomes freer. And it is possible, then, that the mind can start to think, perhaps clearer. When Gurdjieff worked in a restaurant it was the same idea—the little noises which did not disturb very much, of people coming in the restaurant and sitting there, and a little noise of the dishes and so forth. It's the same idea.

To what extent it is possible, it depends a great deal on how one starts; because what one wants to find out is, really, self knowledge. That is, the whole idea of Work is to find out what we are, what kind of machinery we are working with, and what are the different attributes at the present time: what is our personality, without considering one's inner life. Because during the day there is very little of inner life that is expressed—if it is left to oneself, surely in an unconscious state, only when certain reactions take place which

require a greater depth that one becomes a little bit more essential, but in general it's very superficial. And that is probably the way it has to be. But if it is that way, then the difficulty when there are outside conditions which are obnoxious or cannot be easily understood—and I've talked about that several times, that we're still in it; it will last a little longer—one can ascribe it to the conditions of Mother Nature and whatever is taking place with the Earth. And it is very difficult for people even to maintain themselves at the present time in ordinary life, and there are many things that affect them.

When one Works one is even more affected, because one is more open. As a result of Work, certain things take place in a person, and he is not what he used to be. He is not only more open, but he becomes much more sensitive; and it is very difficult to make an adjustment because things come in on one—they go a little deeper than the surface; one cannot always place them. And they are there. You have to meet them. And the answer, of course, is always, 'Work.' But Work is sometimes extremely difficult under such conditions.

And also, one does not Work in order to change the conditions. One Works for oneself in order to produce, within one, a certain amount of crystallization, of that what is able to cope with conditions as they are on the outside. So that even if they come in, that they will not penetrate so far, or, that immediately there is set up in the body a psychological antitoxin. Because the conditions of outer life, as we are affected by them, are like poison—and poison in this sense is, that it prevents one from Working. And that the normal condition for a man should be that he, of course, should Work.

I say it is 'normal' for anyone who has an idea about the possibility of growth, and those are only 'normal' because those who do not consider such possibility for themselves of evolving are 'abnormal' from our standpoint— they are below par. It's another way of describing that the person is unconscious. And most of the people in life are unconscious

and are below par; and at the present time they are even worse—they are much lower than is really necessary. But nothing is done in order to bring it about, than only here and there a few cries in the...in the desert; and, it has no particular effect.

When we talked about, last week, about the three days, it is in order to try to create among us a certain relationship, and that relationship will help when one knows more about oneself. And that the purpose of wishing to Wake Up is to find out this instrument of a personality and to what extent it is even useful for Work. We will talk about that a little more.

If you can now forget about ordinary life. Try now to see yourself only as a person who has an inner life and that the outside manifestation doesn't count. This time you close your eyes. This time you make, for yourself, the possibility of really coming in touch with that what is your essence—it need not be essential essence; that only happens very seldom. In other words, simply it's to consider one's life seriously. We will only sit quiet for five minutes this time. So, relax, close your eyes, look inside.

[silence, five minutes]

That's enough. It is, it is like a preparation. Anyone who wants to Work in his daily life has to learn how to give himself tasks, so that you gradually become more independent. And it is this kind of a study of what you are capable of, what it is that you are—and together with that, what is it you wish. Where are you at certain times? And I'm not saying this in any way critical. I don't want to be critical at all. I just want you to be honest—like I try to be honest, like in my life these kind of things have come up many times. What is it that I am? What do I really want with my life?

The three days that we tried have had a certain effect. I think that helped. They have brought you to a certain realization. What you will do with it, I do not know; and you must not talk about it. What we now talk about is only for yourself. It's not even to be

communicated to anyone of this group. It's entirely your own affair. It is as if you are writing a book which is not destined for anyone to read; that you don't have in mind, when you think or when you do certain things, that it is done for anyone else but yourself, and that only at the end of your life you will be allowed to read it again—and then someone will look over your shoulder and read it...read it with you.

We will do a similar kind of thing this week. And again, I must repeat that if you cannot do it, no harm is done—but, at the same time, no good either. You must only do these kind of attempts when you think that they might be of benefit, and that even when you feel that they are not or have not been, you must accept that as a condition of yourself.

Again, there will be three days: tomorrow, Thursday, and Friday. I said before, it is a question of your self-knowledge, what kind of a person you Work with. What is it that the 'I' will ultimately find you to be? If 'I' could come and be with you, what would then be the impression? I simply take 'I', now, as an entity and endow it, for a little while, with the same kind of ideas that we have when we are in ordinary life and we come...we will become more essential to oneself. That can be the beginning of 'I'. It is not Impartial; not as yet; not hundred percent. One can see this kind of Work as if gradually that what we are with our mind and with our feeling should gradually go over into a different kind of a state. But it will only be a different state in the real sense of the word when something is introduced of Objectivity. And that therefore, when one talks about the 'I' as if 'I' would find ourselves as a personality, then one don't...doesn't talk, then, about Impartiality.

Work consists a great deal, in the beginning, of trying to make attempts, and the attempts must not be destroyed. The attempts must be recognized. Because when one looks for knowledge, there are people who get knowledge through their mind, and others will get it through intuition. It's the same kind of a knowledge when it is honest. And the honesty becomes very...comes very close to Impartiality, and you can even say that if I want

to have 'real' knowledge, I have to be Impartial—which is correct.

But there is a tremendous amount of Work that has to be done first. And it depends, then, on the attitude, of what one actually wishes. That is, if one at times in one's life has already seen certain tendencies which, when they repeat themselves, when one knows a little bit about oneself, when one has lived a little and is more or less mature, there is no fooling about that what one then knows, even if that kind of a knowledge has reached one through an ordinary mind—thinking, you might say, 'deeply,' or pondering. And where is then, at such a time, the beginning of Work? You can say that you 'question' your knowledge and that the different things you have received you may, then, be in doubt about; maybe, when they are a little obnoxious or deleterious, that you then hope you will find a way out of being able to live with it. But there is something in a man, that after some time, when he associates with himself sufficiently, that he comes to a conclusion that he is actually that, and that, at that moment, Impartiality enters.

When one talks about Work in the beginning to many different people, one must not always talk in the same way. Each person lives at a certain level. Each person has his own education, his own bringing up, his own influences, his own world, and of course his own type. So, when the first day is to be considered, it is as if one then tries to see what has happened in the past: how is it that I am what I am now, trying to see myself in the present as a result of that what has taken place in the past. And in the past there were different influences; in the first place, my family, where I came from, my father and mother and those who educated me and those who have, because of their experience, influenced me and to whom I have reacted and who have helped me to build whatever there is of my character, and in general I can say my 'personality'. But I like to know the difference between what I am now and why I am what I am. And so, tomorrow is the day to consider particularly your father and mother. What influence have they had? And it is not always

good; and it is not always bad. There are facts that one knows, and the facts can be considered, in the real sense of the word, 'Objectively,' because you don't have to blame them, and you don't have to be angry, and you don't have to be sentimental.

You are a person at the present time all by yourself. And whatever has happened to you up to *this* moment has been the influence of a variety of different kinds of influences; and with which you started out biologically or astrologically, and that what has given...been given to you in a sociological sense, whatever the conditions have been under which you have lived—and particularly those from whom you have taken, that you have profited by the education, recommendations, what you have read, what you have studied yourself, what has made you, at the present time, what you are.

What is it that's really is in you as a result of such people? It is not that you owe them anything in particular, because many times it is simply what they have done, also unconsciously, not knowing sometimes how it might affect you, or, if they did know that, maybe they were unable to change it. They have lived in accordance which their own Karma, and you have to take that into consideration; because the way you have reacted towards it is dependent on *your* Karma, and the way you wished to take certain things for your own benefit, or whatever it is that you have rejected, all of that is like a gallery that you want to see. It is like a museum. It is dead. There is no particular way of bringing them alive—and it is not necessary because the influence is also passed.

Everything of the past you consider tomorrow, whatever it is that you are grateful for or not; and blame. And then to see what is the effect of that; that is, what are you at the present as a result of blaming them, as a result of enjoying your youth, as a result of being protected, as a result of all the different people who have told you what, and so forth. And to what extent, even, did it help to form your conscience, whatever there is of an ordinary personality, conscience, with which you have lived in this life, and also to what extent even

reading might have affected you in some way that you became open to the possibility of further growth. All of that must be considered.

The question is, that kind of self knowledge belongs only to that what has happened already. And it is not a question, then, of blaming anything, but simply accepting and becoming clear: I am a child of my father, or, I have tendencies that belong to my mother, or, I remember a teacher who told me about cosmology, or, someone I admired in a book and I said *that* is the kind of a person I would like to imitate. And whatever there is of religion, philosophy, any kind of science, any kind of artistic development, what is it that has brought you, at the present time, that what you are now? That is for tomorrow.

On Thursday it is the present of yourself, in which you consider yourself as you are now behaving. Naturally, it is as a result of what has been going on before. But you have to learn to get self knowledge. You have to know what it is. And this time you must introduce a little bit more Objectivity, because it concerns yourself. And you have to be very clear about what are the tendencies, the total number of tendencies, of yourself. Do not exclude anything. Try to think the whole day about yourself and your behavior and to see the motivations, which perhaps you can explain—but nevertheless it comes out of you as a form of your behavior: the way you are with other people, the way you are in relationships. It's important that you see that. Because you must consider the effect you have on other people, the same way as they have an effect on you. And that that what, at the present time, engages you is of course a result of yourself living the way you have done, and at the present time you find yourself in a condition as a personality, if you want to describe it.

What is your character? What is your ambition? What is your wish for life? What is the value of life? What is the level of your Being? Where are you most of the time? All of this remains, for yourself, your own knowledge; that is, that what is already knowledge of

yourself in which perhaps there is Objective knowledge which you have gained by means of Work on yourself, that there is no more fooling about it, but that 'once and for all,' I would say, at the end of Thursday, you know exactly what you are, without saying that you have at the present time ambitions for something else. It will include the relationships which you have set up and which, at the present time, are operative. Whatever it is you consider yourself. And you bring towards it as much as you can, your real desire to know yourself. That is for Thursday.

There is a flowing over from the Wednesday into the Thursday, of course. Because many things that you have as tendencies may have been provoked at the time when you were educated. So, it is not so easy to distinguish. But if you see what is the past, which is finished, and then consider the present, which is alive, you might find a little difference. And whatever the conclusion may be in the result of that what you are and what you consider yourself to be at the end of Thursday, that is with which you will Work on Friday.

The Friday is devoted to the future. Friday is what you intend to do with your machine, with that what you are as a personality, with whatever there is as ambition, whatever there is as aim, whatever you have as aspiration towards that kind of an aim that you believe is worthwhile, and mostly what it is within you, what is your inspirational quality.

Inspirational quality for yourself is something for which you would die. It has to be that strong. It has to be based on your firm belief that that is what you really wish. And that even, whatever conditions there may be in the future and whatever may be the difficulties that are going to be, that you will have that kind of a strength in which you say, "This is honestly what I believe in for myself." This is the future of your life.

And I would like to add one thing: that is, your relation towards Work, your relation towards the Barn, your relation towards the different activities, the relation towards the

coloration of your life as a result of the influence of Work. So that it becomes a little bit more tangible—and, after all, it is the most important part.

Because, again, I say what I've said many times: "Where would you be without Work?" Not that I feel that you even ought to continue with it. Of course, I...you can say I ought to feel that, because, otherwise, why would I talk about it? But I want you to be completely free. There are two reasons for it. One is of course that I have no right to tell you. I cannot tell you what you ought to do; that is your Conscience, and that is your relation towards God. About that I don't want to know anything, really, and I cannot even afford my own time and thoughts and feelings regarding that. But the second reason is much more important. What will become of you? In what direction do you wish to go, and to what extent do you consider everything now that we are trying regarding Work? The varieties of little bits of activities, I know better than anyone else how little there is, that there is just a sprinkling of the possibility of something that could really be related to Work and that sometimes, in such attempts that we do make, Work so often is forgotten. And that even coming here on a Tuesday, it can be forgotten—quite easily—and this, even, you might say, is a meeting 'par excellence,' when we talk about the reality of life for ourselves. That even now there are many unconscious moments, and you cannot help that. That is our condition.

But you have to learn how to fight. You have to learn to find out what it is that prevents you, even, from considering the Barn—and I take that, now, in a very general sense. I mean, by that, a concrete attempt to produce certain things that may, and even may perhaps slightly, remain in existence as a reminder. I must consider these questions and, of course, it's obvious. And it is with such desire that I would like you to realize what we are trying to do and that maybe you can agree, and maybe you can postpone the agreement when, at the present time, it may be a little strange or you may not always have

that kind of belief that *I* have, and that you, because of that, cannot have trust in what we are trying to do.

That day is devoted to the possibilities of failure. It is necessary to see what you are, first, and what you can expect. And your expectation must be based on the reality of the knowledge which you have of yourself. And it cannot be colored by the blue sky. And it cannot be colored by the wish to change conditions, because they will *not* change. They only can be colored by the wish for one's inner life. And if that wish is there, gradually certain things will become, of course, apparent. And they will take hold of you, then, and will help you to crystallize within yourself that upon which you can stand and which, of course, I hope will become more and more permanent so that you can go through the rest of your life that way. And that you will not even need the Bam. But that the activities represented by the Barn, by Gurdjieff, by the ideas of All and Everything, by Beelzebub as if Beelzebub came down to Earth *now* and saw you, and that that what he talks to is the Hassein within you, who wants to listen and who believes in his grandfather telling him the truth about these human beings which we call 'personalities.'

When the Friday is over, you try to consider, at the end of that day, if you have been truthful, if you perhaps have overshot the mark. So that Saturday could be a day of realization of yourself trying to become as honest as you can about the conclusions you have reached. As if that Saturday, then, belonging to the three days, you look back and you see what you have done in the three days, and if that what you have attempted has given you more insight in yourself, that at certain places, certain conditions of yourself in considering characteristics of your personality, that you are more sure that that is the truth and that you can rely on that, and that there are several things which still are doubtful. And, if necessary, you can write it down, and you can sit for ten to fifteen minutes; and again, let all the things go by—the Wednesday and the Thursday and the Friday—to come

to conclusions about yourself, to know what it is that you really wish to do and with what you have to Work—because, that you are not going to change that easily.

First, you must *know* what you are. You must *know* what your postures are. You must know for sure how you look and what kind of an expression there is on your face. You must *know* what kind of a voice you use at times. You must know how you react—too quick, or not—or whatever takes place in your mind. You have to learn to find out, what is your mind doing when it thinks? What is that heart, or perhaps your solar plexus? What is it feeling? Not that you can explain it, always, because that may be very hard and some of the motivations of oneself—small as they may be—may be very deep, and it will take much longer than just three days to find out what you are. And you may even find out at the end of the Friday that you really don't know and haven't gotten very far. And if that's the case, we can talk about it a little bit more on Tuesday next week.

Because I consider it extremely important. I think it is the foundation of Work. I think it is much more important, even, than to know how to Work—aside from the fact that you will want to have data which are for you, of course, truthful and reliable and that the only way by which you can find it is by the introduction of Objectivity, and that sometimes you wish to formulate it as ABC and sometimes you must say that it is my intuition which is present to me—thank God, as God is then with you.

But it is not so important to talk about the method compared to the importance of where we are and where we start from. That is with which you walk the whole damned day, through the streets. That is how you come here. That is, again, how you go home. That is, again, in your relationships with people. That always is by means of what you say, you do, you feel, whatever you may think, whatever it is that you are for yourself, and also what you will be judged by when you meet other people, particularly unconscious ones who are not going to give you the benefit of the doubt.

You become responsible for the doubt. You become responsible for the impression you create—never mind the motivations. That what you say in a certain way you are responsible for, even if you don't mean it in that way. And you cannot control the way it is received, because *they*, whoever they are, are living their lives and you cannot affect them—not easily, and only after some time.

What one wishes for oneself is to become sincere in one's attitude and to let every form of behavior express that. And it must be in your walk. Never mind where you came from, astrologically. We are now talking about the Sun. We are talking about the possibility of a change, of something as if one is already on Earth but not any longer on Earth. As if that what is important for one is really to be able to leave the Earth in a good...in a good state, to find out *how* I will leave the Earth. It is at such a day, on Saturday, that one considers the possibility of one's death.

It is as if the three days are like a testament you will want to make up for yourself, as
side 2 the last word that you leave for posterity. Whatever it is that you have in mind with your life, at the end of Friday you must be honest. By that time you must not be a fool any longer. You must know for sure that that what you have been thinking about, what you have considered, what you have weighed: backwards and forwards, from all different angles lit up, all forms of behavior—with explanations and motivations. The totality of your life within three days: the past and the present and the future of what you hope for. And then, when it includes your inner life, when it includes the possibility of that kind of development, your inspiration will be towards the formation of a Soul and Kesdjan.

The accent constantly has to be on the wish to be united with God. Never mind if all these kind of things sound and smell a little bit like religion. Because if religion has a strange kind of a terminology or a strange kind of a smell for you, it's your own fault. Because that's the way you were educated. Religion is only a relation towards a higher

Being. And if you still want to believe that you are all by yourself and that no higher Being or higher level exists, you are a fool, and you are bound to die as a dog. There is no question about it. I mean, *that* is a statement that has no negativity. And it is obvious, if you just think one tenth of one percent and use your mind for that kind of a thing so that then you are quite clear what the aim must be. Because the aim is bound up with the acceptance of that kind of a fact.

You are here on Earth. It's up to you to find out why. You *must* find the reason for your existence. You have to live with it. That is your Karma, in the end. If you don't find it, you will stay with that Karma until you find it. God gives that kind of an opportunity to every person, and very few will take it. The probability out of the possibilities, of course, are very, very small. But the actuality has to be there in order to undo the Law of Karma, so that you then become free. The freedom for yourself, the freedom, of course, for your life, and whatever philosophy you want to bring into that, whatever it is that you consider as life of your own, of life for which you are responsible in whatever form it happens to be, whichever form of life you have to deal with in ordinary life of this Earth and the conditions with people with which you have to associate and whatever the effect is of them on you and whatever *you* affect them with, with whatever you are—I say in your 'posture,' in your 'gestures,' in all the things that are your manifestations. What is it that you create? Because that's your creation.

The creation of oneself is not only one's 'I'; it's the creation for the possibility of changeover from personality to become an Individuality. That's the aim of Man. For that he needs self knowledge. For that he also needs Objectivity, truthfulness, Impartiality. For that he also *must* know that he only can live at the moment in order to achieve it. But all these are little concepts that belong to it in order to use them as explanations, why there is a perfectly good reason for wanting to Work.

But that what is fundamental is, first, "What are you?" So that honestly you could tell it, you could say it in no uncertain terms. It will be asked of you. There will be a time when you are confronted with that question. It will be asked, "Who are you, what have you done with whatever you received?" And it's very difficult to think about that now. Because that moment is not as yet in your Conscience. That moment belongs to your Magnetic Center. That belongs when you have gone through all kind of sufferings. When you have intentionally wished to reach the center of your life. When you definitely are willing to give up that what you are, totally—even not knowing, but hoping, and to some extent that kind of belief which you know must be in the existence of your life, that it is eternal. And one does not know, because such things as concepts simply one takes over, partly because they sound well; they seem to be connected; they seem to be in relation to that what is esoteric knowledge; it seems as if that's the only way by which it ought to be expressed, and one wishes to attach oneself to it; and then simply saying it, and hoping, and even in such a way that one could whisper it without having too much fear—or perhaps, if there is some kind of fear, that at least you hope, maybe, when you whisper, that God will not listen too much to your enunciations.

When you come to these kinds of questions and particularly when you wish to Work on yourself, particularly when you want to give tasks, particularly when you want to find out what it is that you work with, when you really try to become honest, that kind of sincerity belongs too to this group. It belongs to Friday evening. It belongs at that time when you want to play your heart out, as if at that time you want to give everything that is there within yourself, emotionally sacrificing it as if it is that what is really you, as if that is what is Hassein, and that Hassein is asked to be sacrificed. If one wishes to give even that what is the dearest to oneself. And if you can find what *is* the dearest to you, as if you know sometimes that certain things which you, you might say, 'owned'—or at least with

which you associated, which you believed in, perhaps even that you have a relationship with—that at such a time it is *that* that is asked to be given up. And when it is asked, it is not even that what is intentionally given; because about *that,* we talk.

One has, in ordinary life, many times certain things that affect you, and it is terrible to live through it. And one asks, constantly, questions, "Why should I experience all of that; for what purpose; what is it that I should extract from it; what can I do about it, to place it in the right way?" [tapes turned over]

When you learn self knowledge, when you learn what you are, when you really honestly know, then you will be able to use it, to use yourself. When you start certain changes—again, intentionally—and the difficulty is there because you are not able as yet, you try. And it's quite honest, that kind of trial. But you are unable; that is, you have no means as yet to manipulate the machine. I call it now 'machine,' simply because it is an instrument in which there are certain qualities, of course, which are not in a machine, but most of the personality is machine-like because it is unconscious and mechanical. And there has to be an 'I' to take hold of it and then to *make* this body do what the 'I' tells it to do. This is the 'intention' of the suffering, the 'intention' of the task you set yourself, the 'intention' of three days Working—honestly Working, so that you get a taste of Work. So that you take it out of a meeting, and out of your head, and out of the book, and you do something with it.

You *make* an experiment. It is your laboratory in life. *You* must do it. Take yourself in hand. You have to make yourself behave, at times, differently—but always with the intention, that you want to remember why. That is the intention. And the suffering is, that you hold on to it. This intentional creation of certain conditions, and that you want to hold on to it, that will make you suffer. And the only way, then, to overcome it—that is, to continue with it—is simply to Labor Consciously.

That is how these things are related. That is how you have to consider your life for three days. So that on the Saturday, sometimes it is called the 'Quiet Saturday' because it precedes the Sunday. The Quiet Saturday was after Good Friday, because, on Good Friday one sacrifices, one tears whatever is the bondage loose. One wants to have freedom at all costs. One wants to know once and for all. One doesn't want to be fooled any longer by the conditions, and blame them. One wants to know for oneself what it is that one is capable of. And that one says to oneself, "This I wish to do because it comes from my heart, and I know it has been sanctioned by God." That what I wish for my life, at that time, does away with all the little petty nonsenses that I am engaged in so often—that I think they are so goddamned important to me, and that I think that that is needed and that what my mind tells me, or that what I still feel and hang on to, that that is really important, as if I could take it with me. Because, on Good Friday you die.

And then, on Saturday, that's the quietness of what will come for the following week, whatever it is that you want in that week, whatever it is now that you still see as a result of such attempts in this week, as if you could be...put one week after another; as if you could divide your time, in weeks, as an octave; as if on such days certain notes are struck so that you know you have to complete that octave for this week. Because maybe there is not going to be any next week. This is what one considers on the Saturday. Orage used to say, "As if I die tomorrow," or, "To do on that day what I haven't done—my life, as yet—because I will die tomorrow."

I know well enough, when I say these things, that you listen to them and that you will want to do it, and that there is a very honest and sincere desire in you, and that I feel, in that way, that you listen. And immediately the warning: you will forget. How can you hold on to it? How can you—these kind of thoughts and feelings—really take in, that they become indelible? How is it that you can write it on your heart, that you will write it on

your forehead? That that what is written in invisible ink, because of Work and the formulatory power behind your forehead, changes over into some substance which makes it visible. What was written on the wall at Nebuchadnezzar? And Daniel had to explain it. And Daniel, with assurance, told him—Mene Mene Tekel Upharsin—whatever that meaning was for the king, whatever it was that was, in the future, to be destroyed at Babylon, to be followed by another civilization, the Persians, again to be followed by the Greeks, again to be followed by the Romans.

This is history. This is the kind of thing that takes place and has taken place, and it's taking place now within one if one wants, in one's life, to have a renaissance take place. That is, it will take over, and the rest will die because it has outlived its usefulness. So that each week is, as a week, finished as an octave, and begins the Sunday with a new 'Do', to strike that with such intensity for yourself that the next week will be glorified—because this week was the cause.

So, each day is connected; each hour; each moment; each breath. And then you now, if you wish, since we only sat together for five minutes—of course it is not very long and was only, as I said, for 'preparation' in order to undo the influences of outside and to be here, for yourself, with your heart—with whatever there is of your mind that can be pure, whatever there is of your Consciousness and your Conscience, that you wish, and perhaps even Will, to be present to yourself. That all the time we say, "*I* wish to Work," when I mean, "'I' itself, as 'I', wishes to Work on me." But when I say, "My personality must change into an Individuality," then I can truly say, "*I* have a Conscience." And that should be the aim of Man.

And so, when you remember and you can spare fifteen minutes, by our time, and you can sit quiet in the morning in a chair, having slept enough physically, and not thinking particularly about the day, how it will be. But let your thoughts go to the future of yourself,

that your meditation is not a recollection—that you do on Wednesday and Thursday—but it belongs to the Friday, and Friday morning you should get up and spend fifteen minutes in that way—after you have dressed, and not in a hurry, and not answering any telephone calls. And if you wish, make some coffee and sit and drink and sip it, gradually. And you let, then, your future unroll. And you see yourself as you will discover even more during the day. You already start to know, what is my aim, today? What is my aim this week, this year, this life? *This* life—maybe more lives, but more lives is the same as the totality of God; we don't know.

We know our little God, our semi-god who lives on the mountain Olympus and to whom I sometimes pray because He is a little closer. And He is the one who helps me to create 'I'. The semi-gods are servants. They are like archangels. They are sent out by His Endlessness—like Hariton, or Algamatant. They have instructions. They want to investigate and on the spot help, and then if they think it necessary to create an organ Kundabuffer, they report afterwards to His Endlessness.

This is the responsibility that a person takes under the influence of his 'I'. 'I', being Objective, will accept any kind of activity on my own part, until the time comes for the actual changeover from a personality to an Individual; because then I need help from 'I', from that what is eternal life within me, and that with the two, I—what I am—will change.

So, that is for the next three days. If you can do it. I hope you can. I hope you want to. Again, I don't ask you. Please try to understand what I am trying to do. I'm not asking you anything. I only hope for you, that something *in* you starts to wish, and that whatever it is that you will do depends entirely on what you are. And what you cannot do depends on what you are. Because under no condition must you do these kind of things because I ask. You can do them because I hold them up and I say, "Yes, that I believe in; I think it is right—if you want to grow up, if you want to become a Man, if you wish to

accept conditions for whatever they are, and if you wish to accept yourself for whatever you are." That then, in that kind of acceptance, you will find your life. Because the acceptance, as you are, opens the form, and that what is life will appear. The acceptance, of that what you are, changes the form into a transparency. Acceptance in oneself creates, within oneself, a chemical which creates, then, that miracle of realizing your essential essence.

If you wish, we sit quiet. For a little while.

[silence, about two minutes]

I hope that the three days will be fruitful.

Goodnight.

If there is coffee.....